

THICH NHAT HANH

## *The Sun My Heart*



WHEN I FIRST left Vietnam, I had a dream in which I was a young boy, smiling and at ease, in my own land, surrounded by my own people, in a time of peace. There was a beautiful hillside, lush with trees and flowers, and on it was a little house. But each time I approached the hillside, obstacles prevented me from climbing it, and then I woke up.

The dream recurred many times. I continued to do my work and to practice mindfulness, trying to be in touch with the beautiful trees, people, flowers, and sunshine that surrounded me in Europe and North America. I looked deeply at these things, and I played under the trees with the children exactly as I had in Vietnam. After a year, the dream stopped. Seeds of acceptance and joy had been planted in me, and I began to look at Europe, America, and other countries in Asia as also my home. I realized that my home is the Earth. Whenever I felt homesick for Vietnam, I went outside into a backyard or a park, and found a place to practice breathing, walking, and smiling among the trees.

But some cities had very few trees, even then. I can imagine someday soon a city with no trees in it at all. Imagine a city that has only one tree left. People there are mentally disturbed, because they are so alienated from nature. Then one doctor in the city sees why people are getting sick, and he offers each person who comes to him this prescription: "You are sick because you are cut off from Mother Nature. Every morning, take a bus, go to the tree in the center of the city, and hug it for fifteen minutes. Look at the beautiful green tree and smell its fragrant bark." [163]

After three months of practicing this, the patient will feel much better. But because many people suffer from the same malady and the doctor always gives the same prescription, after a short time, the line of people waiting their turn to embrace the tree gets to be very long, more than a mile, and people begin to get impatient. Fifteen minutes is now too long for each person to hug the tree, so the city council legislates a five-minute maximum. Then they have to shorten it to one minute, and then only a few seconds. Finally, there is no remedy at all for the sickness.

If we are not mindful, we might be in that situation soon. We have to remember that our body is not limited to what lies within the boundary of our skin. Our body is much more immense. We know that if our heart stops beating, the flow of our life will stop, but we do not take the time to notice the many things outside of our bodies that are equally essential for our survival. If the ozone layer around our Earth were to disappear for even an instant, we would die. If the sun were to stop shining, the flow of our life would stop. The sun is our second heart, our heart outside of our body. It gives all life on Earth the warmth necessary for existence. Plants live thanks to the sun. Their leaves absorb the sun's energy, along with carbon dioxide from the air, to produce food for the tree, the flower, the plankton. And thanks to plants, we and other animals can live. All of us—people, animals, plants, and minerals—"consume" the sun, directly and indirectly. We cannot begin to describe all the effects of the sun, that great heart outside of our body.

When we look at green vegetables, we should know that it is the sun that is green and not just the vegetables. The green color in the leaves of the vegetables is due to the presence of the sun. Without the sun, no living being could survive. Without sun, water, air, and soil, there would be no vegetables. The vegetables are the coming-together of many conditions near and far.

There is no phenomenon in the universe that does not intimately concern us, from a pebble resting at the bottom of the ocean, to the movement of a galaxy millions of light years away. Walt Whitman said, "I believe a blade of grass is no less than the journey-work of the stars...." These words are not philosophy. They come from the depths of his soul. He also said, "I am large, I contain multitudes." [164] This might be called a meditation on "interfacing endlessly

interwoven." All phenomena are interdependent. When we think of a speck of dust, a flower, or a human being, our thinking cannot break loose from the idea of unity, of one, of calculation. We see a line drawn between one and many, one and not one. But if we truly realize the interdependent nature of the dust, the flower, and the human being, we see that unity cannot exist without diversity. Unity and diversity interpenetrate each other freely. Unity is diversity, and diversity is unity. This is the principle of interbeing.

If you are a mountain climber or someone who enjoys the countryside or the forest, you know that forests are our lungs outside of our bodies. Yet we have been acting in a way that has allowed millions of square miles of land to be deforested, and we have also destroyed the air, the rivers, and parts of the ozone layer. We are imprisoned in our small selves, thinking only of some comfortable conditions for this small self, while we destroy our large self. If we want to change the situation, we must begin by being our true selves. To be our true selves means we have to be the forest, the river, and the ozone layer. If we visualize ourselves as the forest, we will experience the hopes and fears of the trees. If we don't do this, the forests will die, and we will lose our chance for peace. When we understand that we inter-are with the trees, we will know that it is up to us to make an effort to keep the trees alive. In the last twenty years, our automobiles and factories have created acid rain that has destroyed so many trees. Because we inter-are with the trees, we know that if they do not live, we too will disappear very soon.

We humans think we are smart, but an orchid, for example, knows how to produce noble, symmetrical flowers, and a snail knows how to make a beautiful, well-proportioned shell. Compared with their knowledge, ours is not worth much at all. We should bow deeply before the orchid and the snail and join our palms reverently before the monarch butterfly and the magnolia tree. The feeling of respect for all species will help us recognize the noblest nature in ourselves.

An oak tree is an oak tree. That is all an oak tree needs to do. If an oak tree is less than an oak tree, we will all be in trouble. In our former lives, we were rocks, clouds, and trees. We have also been an oak tree. This is not just Buddhist; it is scientific. We humans are a young species. [165] We were plants, we were trees, and now we have become humans. We have to remember our past existences and be humble. We can learn a lot from an oak tree.

All life is impermanent. We are all children of the Earth, and, at some time, she will take us back to herself again. We are continually arising from Mother Earth, being nurtured by her, and then returning to her. Like us, plants are born, live for a period of time, and then return to the Earth. When they decompose, they fertilize our gardens. Living vegetables and decomposing vegetables are part of the same reality. Without one, the other cannot be. After six months, compost becomes fresh vegetables again. Plants and the Earth rely on each other. Whether the Earth is fresh, beautiful, and green, or arid and parched depends on the plants.

It also depends on us. Our way of walking on the Earth has a great influence on animals and plants. We have killed so many animals and plants and destroyed their environments. Many are now extinct. In turn, our environment is now harming us. We are like sleepwalkers, not knowing what we are doing or where we are heading. Whether we can wake up or not depends on whether we can walk mindfully on our Mother Earth. The future of all life, including our own, depends on our mindful steps.

Birds' songs express joy, beauty, and purity, and evoke in us vitality and love. So many beings in the universe love us unconditionally. The trees, the water, and the air don't ask anything of us; they just love us. Even though we need this kind of love, we continue to destroy them. By destroying the animals, the air, and the trees, we are destroying ourselves. We must learn to practice unconditional love for all beings so that the animals, the air, the trees, and the minerals can continue to be themselves.

Our ecology should be a deep ecology—not only deep, but universal. There is pollution in our consciousness. Television, films, and newspapers are forms of pollution for us and our children. They sow seeds of violence and anxiety in us and pollute our consciousness, just as we destroy our environment by farming with chemicals, clear-cutting the trees, and polluting the water. We need to protect the ecology of the Earth and the ecology of the mind, or this kind of violence and recklessness will spill over into even more areas of life. [166]

Our Earth, our green beautiful Earth is in danger, and all of us know it. Yet we act as if our daily lives have nothing to do with the situation of the world. If the Earth were your body, you would be able to feel many areas where she is suffering. Many people are aware of the world's suffering, and their hearts are filled with compassion. They know what needs to be done, and they engage in political, social, and environmental work to try to change things. But after a period of intense involvement, they become discouraged, because they lack the strength needed to sustain a life of action. Real strength is not in power, money, or weapons, but in deep, inner peace. If we change our daily lives—the way we think, speak, and act—we change the world. The best way to take care of the environment is to take care of the environmentalist.

Many Buddhist teachings help us understand our interconnectedness with our Mother, the Earth. One of the deepest is *The Diamond Sutra*, which is written in the form of a dialogue between the Buddha and his senior disciple, Subhuti. It begins with this question by Subhuti: "If sons and daughters of good families want to give rise to the highest, most fulfilled, awakened mind, what should they rely on and what should they do to master their thinking?" This is the same as asking, "If I want to use my whole being to protect life, what methods and principles should I use?"

The Buddha answers, "We have to do our best to help every living being cross the ocean of suffering. But after all beings have arrived at the shore of liberation, no being at all has been carried to the other shore. If you are still caught up in the idea of a self, a person, a living being, or a life span, you are not an authentic bodhisattva." Self, person, living being, and life span are four notions that prevent us from seeing reality.

Life is one. We do not need to slice it into pieces and call this or that piece a "self." What we call a self is made only of non-self elements. When we look at a flower, for example, we may think that it is different from "non-flower" things. But when we look more deeply, we see that everything in the cosmos is in that flower. Without all of the non-flower elements—sunshine, clouds, earth, minerals, heat, rivers, and consciousness—a flower cannot be. That is why the Buddha teaches that the self does not exist. We have to discard all [167] distinctions between self and non-self. How can anyone work to protect the environment without this insight?

The second notion that prevents us from seeing reality is the notion of a person, a human being. We usually discriminate between humans and non-humans, thinking that we are more important than other species. But since we humans are made of non-human elements, to protect ourselves we have to protect all of the non-human elements. There is no other way. If you think, "God created man in His own image and He created other things for man to use," you are already making the discrimination that man is more important than other things. When we see that humans have no self, we see that to take care of the environment (the non-human elements) is to take care of humanity. The best way to take good care of men and women so that they can be truly healthy and happy is to take care of the environment.

I know ecologists who are not happy in their families. They work hard to improve the environment, partly to escape family life. If someone is not happy within himself, how can he help the environment? That is why the Buddha teaches that to protect the non-human elements is to protect humans, and to protect humans is to protect nonhuman elements.

The third notion we have to break through is the notion of a living being. We think that we living beings are different from inanimate objects, but according to the principle of interbeing, living beings are comprised of non-living-being elements. When we look into ourselves, we see minerals and all other non-living-being elements. Why discriminate against what we call inanimate? To protect living beings, we must protect the stones, the soil, and the oceans. Before the atomic bomb was dropped on Hiroshima, there were many beautiful stone benches in the parks. As the Japanese were rebuilding their city, they discovered that these stones were dead, so they carried them away and buried them. Then they brought in live stones. Do not think these things are not alive. Atoms are always moving. Electrons move at nearly the speed of light. According to the teaching of Buddhism, these atoms and stones are consciousness itself. That is why discrimination by living beings against non-living beings should be discarded.

The last notion is that of a life span. We think that we have been alive since a certain point in time and that prior to that moment, our [168] life did not exist. This distinction between

life and non-life is not correct. Life is made of death, and death is made of life. We have to accept death; it makes life possible. The cells in our body are dying every day, but we never think to organize funerals for them. The death of one cell allows for the birth of another. Life and death are two aspects of the same reality. We must learn to die peacefully so that others may live. This deep meditation brings forth non-fear, non-anger, and non-despair, the strengths we need for our work. With non-fear, even when we see that a problem is huge, we will not burn out. We will know how to make small, steady steps. If those who work to protect the environment contemplate these four notions, they will know how to be and how to act.

In another Buddhist text, *The Avatamsaka (Adorning the Buddha with Flowers) Sutra*, the Buddha further elaborates his insights concerning our "interpenetration" with our environment. Please meditate with me on the "Ten Penetrations":

The first is, "All worlds penetrate a single pore. A single pore penetrates all worlds." Look deeply at a flower. It may be tiny, but the sun, the clouds, and everything else in the cosmos penetrates it. Nuclear physicists say very much the same thing: one electron is made by all electrons; one electron is in all electrons.

The second penetration is, "All living beings penetrate one body. One body penetrates all living beings." When you kill a living being, you kill yourself and everyone else as well.

The third is, "Infinite time penetrates one second. One second penetrates infinite time." A *ksana* is the shortest period of time, actually much shorter than a second.

The fourth penetration is, "All Buddhist teachings penetrate one teaching. One teaching penetrates all Buddhist teachings." As a young monk, I had the opportunity to learn that Buddhism is made of non-Buddhist elements. So, whenever I study Christianity or Judaism, I find the Buddhist elements in them, and vice versa. I always respect non-Buddhist teachings. All Buddhist teachings penetrate one teaching, and one teaching penetrates all Buddhist teachings. We are free. The fifth penetration is, "Innumerable spheres enter one sphere. One sphere enters innumerable spheres." A sphere is a geographical space. Innumerable spheres penetrate into one particular area, and one [169] particular area enters into innumerable spheres. It means that when you destroy one area, you destroy every area. When you save one area, you save all areas. A student asked me, "Thay, there are so many urgent problems, what should I do?" I said, "Take one thing and do it very deeply and carefully, and you will be doing everything at the same time."

The sixth penetration is, "All sense organs penetrate one organ. One organ penetrates all sense organs"—eye, ear, nose, tongue, body, and mind. To take care of one means to take care of many. To take care of your eyes means to take care of the eyes of innumerable living beings.

The seventh penetration is, "All sense organs penetrate non-sense organs. Non-sense organs penetrate all sense organs." Not only do non-sense organs penetrate sense organs, they also penetrate nonsense organs. There is no discrimination. Sense organs are made of non-sense-organ elements. That is why they penetrate non-sense organs. This helps us remember the teaching of *The Diamond Sutra*.

The eighth penetration is, "One perception penetrates all perceptions. All perceptions penetrate one perception." If your perception is not accurate, it will influence all other perceptions in yourself and others. Suppose a bus driver has an incorrect perception. We know what may happen. One perception penetrates all perceptions.

The ninth penetration is, "Every sound penetrates one sound. One sound penetrates every sound." This is a very deep teaching. If we understand one sound or one word, we can understand all.

The tenth penetration is, "All times penetrate one time. One time penetrates all times—past, present, and future. In one second, you can find the past, present, and future." In the past, you can see the present and the future. In the present, you can find the past and future. In the future, you can find the past and present. They "inter-contain" each other. Space contains time, time contains space. In the teaching of interpenetration, one determines the other, the other determines this one. When we realize our nature of interbeing, we will stop blaming and killing, because we know that we inter-are.

Interpenetration is an important teaching, but it still suggests that things outside of one

another penetrate into each other. Interbeing is a step forward. We are already inside, so we don't have to enter. In [170] contemporary nuclear physics, people talk about implicit order and explicit order. In the explicit order, things exist outside of each other— the table outside of the flower, the sunshine outside of the cypress tree. In the implicit order, we see that they are inside each other—the sunshine inside the cypress tree. Interbeing is the implicit order. To practice mindfulness and to look deeply into the nature of things is to discover the true nature of interbeing. There we find peace and develop the strength to be in touch with everything. With this understanding, we can easily sustain the work of loving and caring for the Earth and for each other for a long time.

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